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789 insure that they and their animals remain brisk and alert. Another age-old ritual is the procession in celebration of the burial of winter which is still in existence today in its ancient form, although most processions now seem to have taken on ecclesiastical appearances. Another ritual performed frequently by the Magyars is the custom of walking around a person or object feared, making thus a magic circle; for example, an accused person tries to walk around the state's witnesses before his trial begins.

[372] There is an important group of folk customs which center around fire and water. Fire is a chief element in many customs aiming at the warding off of evil forces and purification. In particular, the customs connected with quarterly celebrations feature fire in some form. There are places in Hungary where the fire for the Easter Sunday "burning of Pilate" is lit with flint instead of matches or even more primitive methods such as rubbing together two sticks of wood. Ceremonial water is in many cases now holy water brought from the church.

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755 In the peasant's spiritual life, religion and superstitions are inseparable. The following random examples illustrate well this

important facts burns are treated with the recitation of the "Our Father" (LORD'S PRAYER) When the phrase "as it is on earth" is reached, they point with their finger toward the ground as if to show the disease in which direction to leave. Many superstitious actions have to be performed on certain religious holidays; for instance, the unmarried girls take after the midnight mass on Christmas Eve a mouthful of holy water home from the church and wash their faces with it before going to bed. It is believed that the persons who appear in their dreams to wipe the water from their faces will be their future husbands.

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Most of the countless superstitions of the Magyar peasants have their international equivalents, especially those which can be traced back to Biblical sources (the ill fate connected with Friday or the number 13) and also others of the following varieties:

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Those connected with iron and its production, such as horseshoes bringing luck, and magic actions with iron tools which avert mishaps and natural disasters and which can be used against the evil influences of others (rontás 'bewitching') and for healing of animals.

Parts of the human body or anything connected with it represented, to the primitive mind, the entire human being, hence the great mass

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of superstitions based on the belief that a person's hair, nails, saliva, or even his shadow, his image or his name spoken aloud could be acted upon for good or evil. In the Baranya, for instance, unrequited lovers gather the dirt bearing the footprint of their loved ones and carry it in their handkerchiefs. There is also the belief that the burning of the hair or nails will cause the destruction of [illegible]r of these bodily parts. 789 826

Many superstitions are rooted in the primitive belief in the magic power of the spoken word. Accordingly, incantations--some of them traceably pre-literary--have developed for blessing or cursing others. Spells used for healing either invoke benevolent spirits or chase away the evil ones. 789

Certain types of witchcraft have to be performed naked or with the clothing worn inside out in order to purify the man and to ward off the influence of disturbing spirits inhabiting the clothes. Many of the charms to be performed naked foretell one's marriage partner and one's happiness in married life; others heal or combat natural disasters, such as fire, epidemics or storms. [787]

To the peasant's mind, diseases are of threefold cause: demons, natural forces, or the magic transfer of diseases from others. 753 755

755 753 Thus, the cures prescribed consist of some kind of medicine (herbs, stones, etc.) whose choice is determined by analogy with the disease--dog's hair against rabies, for instance--and magic words or phrases aiming simply at exorcism or at the transfer of the disease to another person.

851 As with other cultures, the chief events of life--birth, maturity, marriage and death--are surrounded by a host of customs and superstitions. The newborn child is baptized as soon as possible to prevent its being exchanged by some evil force. Before baptism, the child is not to be called by his name but is referred to in general terms such as "the little one," in order to prevent the forces of dark from identifying him.

884 In the life of the young men the maturity ceremony, at which they are accepted as full members of society around the age of 17 years, is very important. As late as the middle of the last century, these elaborate ceremonies were still generally observed. Today they seem to have lost their importance but, in a simplified form, they still welcome almost every young man to maturity. The maturity ceremony consists of a feast at the village inn at which the young man is